they believe in inoculation. They take the scales of the sores of a small-pox patient, dry them, reduce them to powder, and then mix a little of the powder with water, and give it to the person who is to be inoculated, to drink. Sometimes an incision is made in the skin and a small quantity of this powder is inserted. 751

[73]INTERMARRIAGE--It is usual for persons to marry into their own caste, but not necessarily into their own sub-division thereof. A man, however, may marry into the caste below his own, a woman must marry either into her own caste or into the caste above it. For forbidden degrees of relationship, see "Incest." 582 564

[75]JELLY--jellee (European pudding) gólum (an unstrained jelly made by Ladákis, out of sheep's head or feet, and given to sick persons, as being nourishing). 758

JUGGLER--hunar ltankhan. In Ladák jugglers form a distinct sub-division of one of the lowest "castes." 564 463

[76]KALON--kálón. Hereditary Prime Minister, but see "Kolon" and "Minister." 645

KARDAR--kárdár. The Ladák Wazárat is divided into 13 Kárdárships; the Kárdár's duty is to collect revenue, report and investigate criminal cases, keep the "beygár" or "forced labour" rosters, and generally to superintend local affairs. In return, his own share of "beygár" is remitted, and he gets 2 per cent. of all revenue collected in cash. On the share of the revenue paid in kind, he gets nothing. 631 647

[77]KOLON--kálón. The title of the family to which, in the old days, the Prime Minister always belonged, also the title of the Prime Minister himself. But see "Minister". 645

KUT--roosta (the root of the "Aucklandia costus"). Kut grows in the Sind Valley and other parts of Kashmir. It has a violet-like scent, and is used for incense. Its collection and sale is a monopoly of the Kashmir Durbar. 137 438 656

LABOURER--hlápa (general), khurpa (load carrier), thralpa or 000

164 villages in lower Ladakh too. Indian tradesmen who were traveling through had brought with them a malignant, typhus-like fever, to which many succumbed. Then the smallpox went through the land and claimed numerous victims. Like flies in late autumn people were dying. The villages, yes, even the individual houses of a village, barred themselves against each other. The well-to-do
751 farmers had the lamas make large and small dosmo (string crosses and stars), in order to exorcise the disease-bringing demons. Everywhere on paths and roads one could see lying these magical objects, which were supposed to bar the way for these fiends; the poor laid down thorny twigs and hoped for the same protection from these. A magical piece of paper was much in demand, on which two human figures were pictured in block printing, tied with chains on hand and foot: the spirits of disease who are tied by magic. The magical formulas were printed in a circle, which occupies the center of the picture. The lamas did good business with these magical slips of paper.

758 Some of the smallpox sufferers were tended by their family in the house. But other families, driven by fear of contagion, took their sick members into the desert directly outside their village. There these poor wretches looked for scanty protection among the large scattered stone blocks against the scorching rays of the sun and the sandstone. Daily the relatives would bring their sick people a bowl of food and a jug of butter tea; they would place both at some distance on the ground, they would call out a brief greeting to the sick, and then depart hastily. This sick person, who still had sufficient strength, would then drag himself laboriously to the spot in order to get the food. But it often happened that at the call no answer was made anymore. The following day the bowl would then stand still untouched; the sick person no longer needed any nourishment, he
766 had suffered the last. Then a few men of the tribe would come and would drag the corpse by a rope into the Indus and there leave it to the fish as a "burial." In the best case a paid lama would be present on the occasion, in order to read a very brief mass for the dead. Sometimes it happened that the corpse could not be found at first. Wolves had torn it apart and carried it off--"buried."

/186/ The Tibetans have no pangs of conscience about this kind of "burial." It is quite customary, even, and it is considered as particularly meritorious for the deceased because in this way he feeds the hungry animals even in death, something which is credited to his

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342 for reading his holy books and repeating his prayers. Here, 1
788 too, the lamas are accommodated when they are sent for to
793 come and "do religion" in the house. Their presence can be detected from afar by the monotonous beat of their drums, while nearer at hand the sound of their chanting can be heard. At such times, lasting one or two days, the priests must be both fed, and paid in money.

788 Where a whole room cannot thus be set apart for religious
798 purposes, a small corner in the best room will be arranged as an altar with all the necessary paraphernalia of ritual. These include the brass vessels for burning oil, vases containing peacock feathers, and chased vessels of brass, copper or silver or combinations of these to hold the rice, barley and other offerings. Quaintly-shaped vessels for holy water, small idols in metal cases, with a tiny window in front and slots at the side through which string may be passed to tie them round the waist when travelling, salutation-scarves of wide meshed raw silk, little bits of tawdry rags, doubtless blessed by some Skushog, and one or two sacred books in their long covers also find a place there.

554 One has often noticed in Mussulman homes that the best
● [758] room is always used by the head of the house if he falls sick, and in most houses the best gowns and coats, especially the headman's, adorn its walls, along with soiled Turkish towels hanging on rough pegs. But surely the best and brightest room is most conducive to a successful toilet and effective ablutions!

342 The ordinary inhabitant, however, who only gives his religion an average place, and who cannot afford many lamaistic luxuries, generally has to make a living-room of his best room, though as we have already indicated most houses have a large bright room upstairs for use in summer. The greater part of the side of this is a window space, framed in wood with three or four longitudinal partitions, each of which can be filled to any height desired for warmth or privacy by

1 [i.e., in private chapels in better-class houses in town — analyst]

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ever, and great is the joy when the old lady finds she can again see, but she can hardly be surprised, when the day was so auspicious, and her son's prayers had been so vigorously performed. She was then sent back to her ward, which had been converted into a fairly regal apartment by means of Tibetan rugs and cushions and other paraphernalia brought from her castle. Fourteen days later she was told she could now return to her home, but she told her royal Physician that she was so enjoying her holiday that she would like to stay in our Hospital for another fortnight. Her royal wish was regarded as a command, and we prolonged her holiday, but before she finally left, she honoured us by calling at our house with her retinue, and to testify their gratitude for restored sight she and her son presented us with gifts.

But now let us go to the wards. The word "ward" conjures up pictures of long rooms, with spick-and-span white painted walls, and floors so polished and smooth, that one feels skates would be the safest foot-gear; tables with plate-glass tops and beautiful flowers, and rows of white, quilted beds. But in the frontier hospitals of India, wards are not quite of this nature. When a Ladaki goes to Hospital, he does not go alone, but likes to take as many of his family with him as he can, and our wards are made to accommodate them all. This has the further advantage that the family's cooking fire, which is often made on the floor in the centre of the "ward" helps to heat the room. The whole building is made of mud bricks, some floors are boarded, others are not. We enter the first ward. Here is a man on whom we operated to remove large tumours, depending from the lobes of his ears, which had formed because he would persist in wearing ear-rings. We warn him that if he does not restrain his vanity in future, he will get further growths, but he replies that it is a religious duty for him to wear the ornaments, and he had actually come to have his keloids removed in order to be able to wear ear ornaments again. In the next ward we find an

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old lady who has had her cataract removed. She is lying on the floor by the side of a nice spring bedstead, on which she had been placed yesterday after her operation. In reply to our query why she did not stay quietly on her bed, she says she felt so giddy sleeping so high up in the world, and more safe on the floor. True, she cannot fall out of bed now. In Ward 3 is a Yarkandi whose leg we have had to amputate to save his life. He has come that difficult journey from Yarkand, over the Karakorum range of the Himalayas and the Dipsang plateau, and been overtaken by frost-bite. Very likely at the end of the hard day's march over the snow he was so exhausted that he fell asleep without troubling to take off his heavy boots, and the circulation had no chance to re-establish itself in the severe cold. In the next ward we find that a string has been stretched across from one wall to the other, over which strips of meat have been hung, and we are told that the family are drying their next winter's supply. One can just imagine the happy expression on the face of an English Surgeon, who on entering his ward found such activities being pursued. In the next ward we can see nothing, for it is filled with acrid smoke which so hurts our eyes that we beat a rapid retreat. Dinner is being cooked! But we must not linger longer with our in-patients, for we would like to take the reader with us on a medical tour.

When we visited Kyelang, it will be remembered that we made a detour to a place called Lingshed. Messengers came to beg us to go to this village in 1916, because it was so central, and they promised that blind folk from the whole surrounding district would gather there; the further inducement was held out that throughout the trip the question of supplies would be made easy for us. So one evening we found ourselves in our tents in Lingshed with about thirty blind folk sitting round. We examined their eyes, deciding that some were operable, others not. The latter were informed as kindly as possible that no operation on earth could